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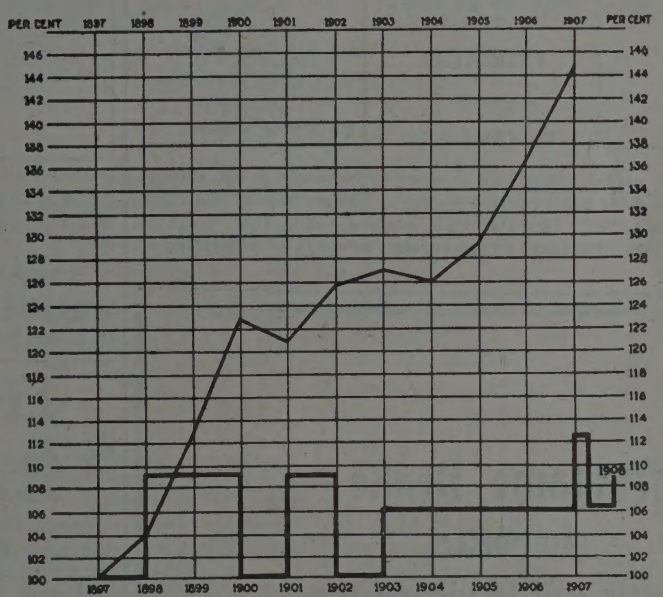
UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion



The light diagonal line above represents the cost of living from 1897 to 1907, as shown by the United States Government Reports.

The heavy zig-zag line below the diagonal represents the maximum salaries *actually paid* to 2500 experienced elementary teachers during the same period, as shown by the proceedings of the Board of Education. (See Editorial, page 760.)

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXV. THURSDAY, JANUARY 27, 1910. NUMBER 22.

RENASCENCE

White are the ashes of old faith's dead fruit;
The tree is withered, and the heedless throng
Has trampled down the fallen leafless long,
Yet mightier growths shall blossom from the root.
O master of the clarion and the lute—
The soft-voiced madrigal and battle song—
With one clear blast, imperious and strong,
Arouse the spirit, dormant now and mute!
Again the east burns with prophetic fire;
Love watchers on the soul's high tower may see
The beauty of strange visions, the desire
Of the deep earth since it began to be,
And catch the strains of pagan flute and lyre
Exalted to a finer ecstasy.

—*Ada Foster Murray, in Scribner's, Nov.*, 1909.

The "People's Church and Town Meeting Society" of Cincinnati, of which Rev. Herbert S. Bigelow is pastor, issue a series of the pastor's sermons in attractive form. "Calf Paths," "A Growing God," and "The Servant in the House" are the topics of the three that lie before us. They form good reading and are calculated to do much missionary work outside of Cincinnati could they be distributed.

Rev. A. M. Rihbany, minister of the First Unitarian Church of Toledo, in the little booklet entitled "Love Your Enemies," says: "The man of hatred is destined sooner or later to lose his noble qualities, his own self-respect, and the respect of others, and to occupy the smallest and most undesirable social sphere; therefore, love and do not hate." UNITY is glad to make editorial note of this doctrine, which is always timely and everlastingly true.

If one would keep up with the times, let him keep up with the "Old South Leaflets." Under the vigilant editing of Edwin D. Mead this series keeps tab on the world's best thinking, and is determined to keep alive the tie that binds the present with the past. Two of the later issues, No. 190 and No. 193, contain the better part of Gladstone's "Kin Beyond the Sea"—the study of the political institutions of the United States which first appeared in the *North American Review* for September 1878 and a portion of Gladstone's estimate of Tennyson. The two together are valuable contributions to two more of the great centennials of 1909—those of Gladstone and Tennyson.

Prof. C. Edward Merriam of the University, better known by the citizens of Chicago as "Alderman Merriam," is out in a volume altogether timely, entitled "Primary Elections." It is indeed a "book for governors and the governed.'" He treats the subject historically, critically and instructively. If the Illinois State Legislature, now wrestling in special session with the problem of how not to do it, would take an adjournment long enough for each member to read Prof. Merriam's book, they might save time, though it is not likely, for these men, the election of a majority of whom was made possible by a vicious system of nomination, are not likely to lend themselves to the enactment of such laws as would promptly put themselves out of business. The root of all municipal, state and national reforms, centers in the primary problem. Government by party nomination, by bosses, and elections manipulated by "central committees," whose chief business is to dispense and receive "patronage"—a word which means graft in its most subtle form—is inevitably opposed to direct primaries, and incompatible with the independent and non-partisan spirit of the intelligent voter and the progressive state.

The *Bulletin* of the "Free Synagogue" of New York for 1909-1910 is before us. It shows the many high lines upon which Dr. Stephen S. Wise is working. A temporary home for babies, the Bellevue Hospital, and the Camp Boat for Tubercular victims, are among the activities fostered. But the charities of mind and the activities of brain are more manifest, as they should be, than even the commendable exhibit of things done. There are post-graduate and confirmation class meetings, and Prof. Jastrow of the University of Pennsylvania is giving a series of addresses on the book of Job. Discourses on "The Hospital," "The Public Health," "The Neighborhood," and "The Condition of the Poor" are announced to be given by outside experts, and Dr. Wise announces a course of downtown discussions on Friday evenings to be directed by himself, on the ethics of Law, Business, Journalism, Medicine and the Ministry. The membership of this Free Synagogue as set forth in its preamble is to "consist of men and women who desire to practice and perpetuate the teachings of the religion of Israel." This is further explained in the *Bulletin* as a purpose to "democratize" anew the spirit and form of the present day

synagogue. We are not surprised to learn that many Gentiles find here a congenial field for work and worship.

The *Boston American* in a New Year's editorial asks: "Who shall lead the world to the world's desire?" Of course the world's desire is to rid itself of the burden of war and the threat of blood. Well does it say, "The whole world is weary of standing armies." The editorial does not content itself with dealing in generalities. It ventures the opinion that seven great men might join hands and establish and perpetuate the peace of the world. These seven men are: "Roosevelt, Taft, Edward of England, William of Germany, Nicholas of Russia, Fallieres of France, and the Mikado of Japan." If they could only be induced to stand shoulder to shoulder, pledging their hearts and hands to this incomparable philanthropy, the battle of the centuries would be won. Surely it is a "magnificent opportunity" and consequently a "majestic opportunity." This is good statesmanship as well as good religion, high sense as well as noble sensibility, and UNITY joins with the Boston paper in asking "why not?" Here is the argument in a nut shell:

> Europe spends $1,500,000,000 every year in keeping prepared for slaughter. A million and a half of men are kept in barracks who might be producing or bettering the world. Three hundred millions of our own American money is dedicated annually to the prophecy of slaughter.
>
> Why cannot the world's desire find great men to lead it to glorious consummation?

We are glad to learn that the sixth thousand of Dr. J. H. Crooker's book on "The Church of Today" is off the press, and we join the *Princeton Theological Review* in "hoping that the book will find its way into the hands of those whose love has grown faint, or who have never loved at all." The Rev. George A. Gordon of Boston, speaks of it as a "searching criticism of a spiritualess church and a churchless religion." About a year ago the pastor of All Souls Church, Chicago, presented the men of his congregation with about a hundred copies of this book. They did good.

The Cost of Living

The Chicago public school teachers, aside from their direct duties in the school room, have, during the last decade, found time to do some very significant work in sociology on the side. UNITY has been distressed at times lest the teaching profession should suffer at the hands of its friends, and the question of compensation and salaries become a matter of organized quest and public agitation. UNITY has deplored certain tendencies towards Labor Union methods and spirit among school teachers. They who are the guardians of public spirit and the promoters of the common life, servants of the whole people, must not take sides or become themselves creators and protectors of class lines.

And still, the by-products of the teaching fraternity in Chicago have been of immense value. When officers of city and state said, "Nothing can be done!" when lawyers were baffled, legislations and litigations were entangled in the circumlocution office, and nothing was forthcoming, the teachers of Chicago organized and carried to a successful issue the investigation of tax-evaders that added many millions to the revenue of the city.

With the same thorough method, careful planning and sympathetic study, a committee of teachers has been investigating the salary problem in relation to the increased cost of living. The result of that study is presented in an elaborate report, carefully and effectively printed, setting forth in graphic manner the increase in the cost of living for the decade running from 1897 to 1907, based on the United States government report and the increase in salaries during the same period. The diagram, with the necessary explanation, appears on our front page. We cannot present the whole argument. Indeed, this is not the place to discuss the wages of Chicago teachers or even to fight their battle as such.

But the situation is general; it essentially applies to all salaried workers throughout the country. It will be seen by the accompanying diagram that the cost of living in the decade in question has increased 44 per cent while the increase in the salaries paid twenty-five hundred experienced elementary teachers in Chicago has been but 9 and 3-8 per cent. The figures present their own argument, but, unfortunately, such statistics cannot indicate the fundamental source of evil or point to the remedy for the same.

The startling rise in the cost of everything that goes to support and shelter life is an enigma calling for astute research of an academic character. In such an investigation, this exhibit of the Chicago school teachers, copies of which can doubtless be obtained on application, will be a document to reckon with. It is one more valuable by-product of the school teaching energy in Chicago. That something ought to be done about it, no one can doubt; that a rise of wages, under the circumstances, is due, no one can doubt, but the most aggressive of school teachers can hardly hope that salaries can be made to soar as high or as rapidly as household expenses have soared during the last decade.

Perhaps the teachers will help us go deeper. A reduction of the cost of living may be more within reach than a rise in wages.

Difficulty which nerves our will; disappointment which teaches patience; suffering which gives us sympathies; sorrow which transmutes itself to trusts such as we never had before; and all these hard experiences of strain and pain and loss and death working together in us to wake a sense of deathlessness! the sense of trust in an eternal righteousness! Think, think, of it!

—William C. Gannett.

New Methods for the Old Gospel

"The Bissell House" does not sound ecclesiastical. Ten years ago it would have suggested a hotel, and nothing other. It may still be that in any town other than Grand Rapids, Mich. But in this city "The Bissell House" means, in the phrase of the residents, a "Social Center." To the prophetic student of social conditions it means a new type of religious house, a civic church, a place where the gospel of the Nazarene is put into harness in Michigan; where the beneficent spirit of the Good Samaritan and the heavenly sympathies and divine interests of the father of the Prodigal Son, are being exemplified.

"The Bissell House" had its "Commencement,"—they called it their Annual Meeting,—last week, and the Editor of UNITY was announced as "the speaker of the evening." This proved to be only an innocent device on the part of President Udell and his associates. The Senior Editor of UNITY was there, on time, and did speak, long meter, on "The Call of the City," but his best service was that which he enacted in the role of "decoy duck" or "stool pigeon," if not a porcelain egg in the nest, which helped a little bit in centering public interest and in drawing the right people; and the right people came, to the number of two hundred or more. They were the "best people of the town," including the Mayor and the good women workers, who out-rank the Mayor in every city. The real thing that they came for was to hear the reports of the workers of work done during the year, to see a demonstration on the part of some of the pupils, and to look over the house and see how what once seemed to be a house of generous proportions, ample in accommodations, had become congested with the good work that is being done.

"Bissell House," architecturally and in name, is a matter of the last decade, but the institution counted twenty-one years. The babe that started as a kindergarten under the auspices of a woman's club has come to its majority, and what a lusty, husky youth it is, with its dozen or more clubs, its sewing schools of two hundred members, "clubs of cabinet-makers," "Holland club," the "Ottawas," the "Tuxedos," the "Identities," the "Internationals," and a lot more.

The four or more resident workers, whose head, Mrs. Ilda Wilson, was trained for her tasks under Miss Mary McDowell at the University Settlement in Chicago, have been reinforced by perhaps a half hundred volunteer workers, men and women, who have made it a busy hive.

Three thousand, three hundred and eighty-eight dollars represented the receipts of the year, coming from general subscriptions from the aforesaid "best citizens," and this left $44.51 in the treasury.

In addition to the encouraging demonstrations that are becoming familiar to these social centers, there was one small straw of special significance that indicated the trend of things. The reports talked hopefully of the "Sunday Center" but frankly confessed that as yet they have been able to reach only the children, "but the parents are coming." This is an attempt to utilize the machinery of this social center on Sunday in such a way as to contribute to the character-building forces of the town, the applied religion which will not arouse ecclesiastical suspicion or provoke needless theological contentions. At Grand Rapids they are finding, as other centers will find, that there is a large domain in religion in which Jew and Catholic, Orthodox and Heterodox, will rejoice with a common joy. The domain of song, of picture and of lecture,—anything that awakens intelligence and arouses the higher sympathies, will be welcomed by all classes, and the social centers will inevitably become Sunday centers for such activities.

The readers of UNITY will not be surprised to find that the chairman of this meeting was the tireless C. S. Udell, who began his training for such work nearly forty years ago in St. Louis in connection with the Wash Street Mission, sustained by the Unitarian church over which Doctor Eliot, of blessed memory, and Doctor Snyder, still in the harness, presided.

The readers of UNITY will be delighted also to know that the "Bissell House" was built and is now actively supported by a woman, a woman who has made herself famous as the head of the great Bissell Carpet Sweeping manufactory, one of the most successful business enterprises in Grand Rapids, perhaps in Michigan.

Let other women, favored with plenty and entrusted with prosperity, go and do likewise, and let other bands of men and women reinforce such initiatives. Let the Bissell Houses be multiplied in every town, and thus the old gospel find adequate expression in institutions and instrumentalities becoming the new day, fitting into the new needs.

GOING HOME FROM WORK

As I walk along in the sunset glow,
My heart is light, tho' my steps seem slow;
The air blows sweet, and the sky is gay
At the close of the busy, happy day.

The hopes of my heart flit swiftly by
As the colors change in the glowing sky;
But this thought stays—let the others go—
My dear one waits at the gate, I know.

The colors pale, and the evening star
In its soothing beauty beams afar;
And I trudge along, with my heart care-free,
For the star of my love beams bright on me.

Gaunt hunger, toil, and pain, and fear—
I'll bear them all, nor shed a tear
If the star of my love, with its tender rays,
Shines still o'er the path in my sunset days.

—*Delph Watkins in the Sunset.*

THE PULPIT

President Eliot's "New Religion"

By Rev. Richard W. Boynton, of Buffalo, N. Y.

II. The New Attitude Toward the Universe.

The Apostle Paul said that when he was a child he felt, thought and spoke as a child, but that when he became a man, he put away childish things. It would not be true to say that at any given time we voluntarily reject our childhood and willfully cast it behind us. Rather we insensibly outgrow its habits of thought and action by going on into those of adult life. Mankind, likewise, has never definitely rejected the religious feelings, thoughts and actions of the childhood of the race, but is growing out of them into something wiser, better-balanced, and more truly adequate to the needs of its maturity. So the new religion is not, as many people apprehend, primarily concerned with the rejection or denial of the older forms of belief. In the process of religious advance, that which is outgrown is not so apt to be violently cast aside as it is quietly and insensibly left behind,—except that when one has bound down his mind by the acceptance of a doctrinal scheme, it is inevitable that he should first free himself of those traditional fetters before he can be free to think his own thought.

Because of its acceptance of this universal fact of growth, the new religion finds it possible to be open-minded, tolerant and sincere to an extent that the older did not. Standing at the close of the nineteenth century and the opening of the twentieth, it could not well help catching the humble, fearless, utterly frank and candid spirit of science. "This spirit," says President Eliot in one of his earlier writings, "seeks only the *fact* without the slightest regard to consequences: any twisting or obscuring of the fact to accommodate it to a preconceived theory, hope, or wish, any tampering with the actual result of investigation,—is the unpardonable sin. It is a spirit at once humble and dauntless, patient of details, drawing indeed no distinction between great and small, but only between true and false, passionless but energetic, venturing into pathless wastes to bring back a fact, caring only for truth, candid as a still lake, expectant, unfettered and tireless," and he adds, "no other method of inquiry now commands respect. Even the ignorant have learned to despise the process of searching for proofs of a foregone conclusion. Apologetics have ceased to convince anybody, if they ever did."

The older religion held the men and women whom it addressed to be essentially children. They were to be taught by a higher authority to repeat by rote whatever the church in its wisdom deemed it right and safe for them to believe. The old religion even bound fast the mind of its preachers by requiring each at the outset of his career to subscribe in the most solemn manner to the articles of belief which it was assumed that his mind was never to outgrow. It is not an unfair comparison to say that this time-honored process of binding down the intelligence to some immovable form of doctrine is like nothing so much as the attempt of the high-born Chinese lady to cramp her feet into the hideously artificial shoe prescribed by Chinese fashion. The fit can be made only by violent distortion of nature, and whether the mind of such a preacher settles down into the rigid dogmatic molds provided for it, or whether in later life by a violent wrenching of old associations and often by giving up a position of honor and advantage, the creedal bondage is broken,—still either way the imposition of that bondage invites a tragedy in the end though it may be only a tragedy of the arrested growth of a soul.

The new religion assumes a capacity in each individual to think for himself. It regards men and women as mentally and morally grown-up, and treats them accordingly. It does not therefore attempt to enforce its beliefs by virtue of authority, but solely by the appeal to reason and conscience as to what is true and right. One outstanding characteristic of the new religion is its splendid confidence in the capacity of the human mind and soul to render a true verdict when it is freed from the fetters of dogmatic belief. This confidence, not only in the individual, but in the capacity of the people at large, to see truly even in very profound matters if they are not willfully misled is what I referred to last time as the democracy of the new religion.

It is possible that one reared in the older ways of thinking and feeling about religion may be a little distressed at the note of incompleteness in the new, but we are to recollect that precisely that incompleteness is the note of life. The poet, you remember, asked only for "the wages of going on." Those are the wages of the new religion. It involves a going on to ever greater completeness of vision and of attainment.

This, in fact, has always been the note of true religion,—the note of aspiration which outreaches all our present good and lifts above this common earth an ideal world of things yet unattained. This is the way the poet, Sill, expresses it:

> "And I am glad that neither golden sky,
> Nor violet lights that linger on the hill,
> Nor ocean's wistful blue shall satisfy;
> But they shall fill
> With wild unrest and endless longing still,
> The soul whose hope beyond them all must lie.
>
> And I rejoice that love shall never seem
> So perfect as it ever was to be,
> But endlessly that inner haunting dream
> Each heart shall see
> Hinted in every dawn's fresh purity,
> Hopelessly shadowed in each sunset's gleam."

1.

And now coming more definitely to our present subject, what of the new attitude toward the universe which is growing up in the religion of our time?

The first great affirmation of the new religion about the universe is that it is *one* throughout. This is a very far-reaching principle, whose full acceptance by the mind is equivalent to an intellectual new birth. It is the assumption that it lies at the basis of modern science, and it seems bound in time to become likewise the fundamental assumption of religion.

I begin with the new attitude toward the universe rather than with the new belief in God, because more is involved than was included in the older Hebrew and Christian doctrine of the divine unity. That doctrine is accepted by the new religion with a fullness of content, of which the older thinkers hardly dreamed. The new religion has no special quarrel with the doctrine of the trinity, a doctrine more apt to be assumed in current belief than explicitly stated. The doctrine of the trinity was an elaborate philosophical attempt to state the fact of multiplicity in unity which is one of the corner-stones of the new religion. The idea of God as Father, Son and Holy Spirit, the three being

somehow one, was an inadequate way of saying what the new religion tries to say more completely. There is no reason for confining ourselves to a threefold manifestation of the divine unity, though that is a true and wonderful thought so far as it goes. God may be known to us, to follow the more modern interpretation of the trinity, in the power behind creation, in the person of Jesus, and in the inspiration of history. But there is no reason to doubt that his manifestations of himself to his human children are infinite in number and extent, yet also that the universe, which is the living garment of his pervading spirit, remains forever one.

What I want to emphasize now is that the unity of all things, according to the new religion, is not a mathematical or mechanical, but a vital unity. The tendency of the older monotheism, or belief in one God, was to place that God, as in some of the Hebrew writings, in a remote heaven far off from this earthly scene of human violence and strife. The new religion affirms that if God is anywhere, he is here, and here in all the resources of his power and love. The new religion thus resolves some of the familiar contrasts of the old.

1. The first of these contrasts made much of by the old religion is that between nature and the supernatural. Nature was taken to be this ordered realm of mundane things brooded over by the supernatural, as the spirit of God brooded over the waters at the creation. It was a two-story universe, as the old religion conceived it. Miracle was the incoming of the divine power into this lower sphere. Miracle thus was one proof of God's existence, and without miracle the older religion could not be sure that what was called the supernatural existed. The new religion does not so much reject the idea of miracle, as is commonly supposed, but rather expands it and makes it universal. Nature, as Emerson said, is "miracle all." It is a coat without a seam, whose marvelous texture bears constant witness to the dwelling *within it* of that invisible spirit whose living garment is the whole visible universe which bears us on its bosom as its children. If the old religion could only have opened its eyes to the daily miracle of existence, it would not have insisted so vehemently upon the rather paltry miracles, in the way of exceptional events, that were supposed to demonstrate the wonderful power of God. The serious limitation of the old thought of miracles is that it conceived of God as having favorites among his children. Why should he have caused miracles to be worked in the Old Testament times or in the time of Jesus and not now? There are some who claim that miracles still happen, but when you look into their claims, you discover that what they mean is not the breaking of a natural law by a supernatural being, but the operation of some higher or hitherto unknown and unapplied law of nature itself. The idea of miracle in the older sense is dying out of men's minds.

2. The second contrast of the old religion which is more or less completely resolved in the new, is that between body and soul, or matter and spirit, especially where the one is conceived of as hampering or degrading the other. That was an unfortunate inheritance which was received by Christianity through Platonism from oriental faith,—the idea that body or matter is naturally base and vile, while spirit is essentially pure and noble. The new religion, resting upon the discoveries of the new sciences of the soul, rejects the idea of any such gulf between soul and body. It regards body as only the external and visible aspect of the living spirit within, and the soul or spirit as only the inner and invisible unity which binds together for a certain space of time these atoms of matter, marvelously organized in our human bodies. It was due to ignorance and lack of discipline that our bodily parts and passions were supposed in the old religion to lead our immortal soul astray. Paul, in a famous passage in the Epistle to the Romans, speaks of the conflict of lower and higher within himself. The new religion recognizes the fact of such a conflict, but regards it as a moral struggle within the individual life of man, in which, as Browning puts it, "Nor soul helps flesh more now than flesh helps soul." This does not mean, as some would have it, that the tendency of the new religion is downward toward a less spiritual and more fleshly view of life. On the contrary, it means that the new religion is not willing, by any hasty divorce of flesh and spirit, to lose the help and lift toward goodness that comes only with the proper knowledge and the necessary discipline of our undivided humanity, composed of both soul and body.

3. A third contrast, made much of in the old religion, is that between an evil world and a pure and perfect heaven lifted far above this sordid scene of things. The new religion would not abate a single tint or color of that beautiful ideal which humanity has ever held before itself for its encouragement and uplift in the things of the spirit. But its confident hope is that that ideal realm need not forever be postponed for enjoyment in some future life. It holds, with Mrs. Browning, that

> "Earth's crammed with heaven,
> And every common bush aflame with God;
> But only they who see take off their shoes."

It is the purpose of the new religion to make the ideal real here on earth, to bring in the kingdom of God among men. In its affirmation that the universe is one, the new religion means to say that nature and that spirit which is the higher unity of nature, body and soul, this present world and the higher world of our ideal, are somehow inextricably bound together, and should not be separated in thought as they cannot be in fact.

II.

The new religion further makes the magnificent affirmation that the universe is *good* throughout its whole extent. "The scientific doctrine of one omnipresent, eternal energy," says Dr. Eliot, "informing and inspiring the whole creation at every instant of time and through the infinite spaces, is fundamentally and completely inconsistent," as we have just been saying, "with the dualistic conception which sets spirit over against matter, good over against evil, man's wickedness against God's righteousness, and Satan against Christ." What is the greatest revelation to our modern thought of the scientific view of the universe thus outlined for us? It is that what used to be considered the evil forces or powers hostile to the will of God, have shrunk almost to the point of invisibility. Every advance in knowledge means a discovery of more good, and of how to control and correct that which man in his ignorance and haste has called absolute evil. Nowhere in the whole realm of nature has the penetrating search of man discovered a single law that works for evil and not good. Give nature her way and the coming of good out of so-called evil is as sure as the working of gravitation,—pain and sorrow, as we shall later see, even being the means to greater good.

The mind of the ancient world is revealed to us in passages such as those in the New Testament about Satan, the adversary of man and prince of the powers of the air, with his legions of tempting and tormenting spirits. In the middle ages these foreshadowings had precipitated into a very riot of evil imaginings that seemed to fill the world and to make of no effect the counsel of God. The new religion leads us completely away from such conceptions as these. It discovers no conflicting principle of evil in the world except the baser and more selfish will in man,—that blind self-will which turns all high and holy impulses toward good into ways that invite sudden destruction, because the fruit of life intended for man's thirsting lips is plucked before it is ripe, or through violence toward some other man who needs his share. Undoubtedly much of the appearance of evil is due to the fact that we are left free to choose for ourselves. This freedom, without which we should not be moral beings at all, is the only root of that *sin* on which the old religion laid such heavy stress. It is sometimes brought as a criticism against the new religion that it makes so little of the sense of sin. This rather is a sign of its healthy-mindedness. The pain of sin is nature's warning that her better ways are being wilfully forsaken for ways that lead to destruction. But there is nothing creditable in wallowing in the pains of sin. The creditable thing is to get out of it and leave it all behind us. A man in health cannot continually think how he felt when he was ill without growing morbid and losing that joyful, confident tone of mind which is the very mark of health. So it is not demanded of us by the new religion that we should continually profess ourselves to be miserable sinners. If we are miserable sinners, let us not fail to recognize the fact and repent as speedily as we can; but if we are not overwhelmed by the consciousness of guilt but feel ourselves to be on the whole obedient to the divine laws and full of the purposes of love, there is surely something revolting in the profession that we are wilful offenders against God.

The wonder of life under the new religion is that when we have learned the ways of right and truth, all natural forces seem to work together with us for good. The possibilities of human co-operation with the universe have only begun to be realized. For ages man has been whining about his poor estate, and praying that he might be rescued out of it into a world where perfect cessation of effort was to be his blessed portion. A paradise of idleness seems to have been the dream of many saints of the church. But the life to which we are driven by the actual universe is one of unceasing effort, accompanied by the natural joy of effort. God seems to have been always a withdrawing God, one who hid himself behind his creation in order that man, his human child, should not look up to him too much for help, but with toil and travail should work out with growing knowledge and skill his own high destiny. The heavy burden of ignorance laid upon our race at the beginning has only served as its most potent stimulus to growth. Difficulties indeed there are that still confront us. Evils in abundance there are that still lower pathetically the possible high level to human life. We who have any degree of enlightenment are forced to struggle with all our might against the heritage of ignorance, of disease, of selfishness, of anti-social and criminal tendencies that have come down to us from a barbarous past. At the same time the note of life today is encouragement. This is the note of the new religion, to take up manfully the struggle with these remaining human ills, assured that no great, unconquerable power of evil fights against us, but only such a power as resides in blind and erring human wills.

III.

A third great affirmation of the new religion is that the universe is our *home*. The older doctrine of a sudden creation, in which some higher power was thought to have put man here to dwell on earth, has been effectually displaced in the modern mind by the new doctrine of evolution. What that doctrine means is simply that all our life, both what we call bodily and what we call spiritual, is profoundly rooted in the existing universe. There has come a new dignity to man since the perception dawned upon his mind, of the infinite care which prepared the universe ages before his coming, giving to the world on which we live just the degrees of temperature between which alone such life as ours could be sustained; giving the alternations of day and night, with opportunity for work and for refreshment, with all the brilliant tints of day and all the sparkling lights that shine through the thick darkness of the night; giving also the unceasing progress of the seasons with their perpetual and ever changing delights to sense and soul. Then, there were the ages of slow climbing up of life through its animal stages, until man at length became a living soul. The moral and spiritual aspect of this evolution teaching is that on which alone I care now to dwell. From it we learn that what we call morality, or the good life, is not simply obedience to certain commandments handed down at a specified date in the past by supernatural authority, rather that moral life is nothing less than obedience to ways of living in love and strength and completeness of being, as an experience longer than we can calculate has revealed those ways to the race of men to which we belong. We should be less inclined to lower the resources of our physical being and to tamper with the delicate mechanism of our moral nature by living lives of thoughtfulness and senseless frivolity if we could once fully realize the innate grandeur of the humanity that we bear. There thus comes with the new religion a deeper sense of respect for our fellowmen. Each of them is, like ourselves, a child of the universe, long prepared for, long expected and in his coming most tenderly loved. One of the strong assertions of the new religion is its sense of the worth and significance of the individual and of his right to himself and to an opportunity to develop his latent powers whatever be his race, or color, or condition of birth; and in this the new religion comes nearer to sharing the great original vision of Jesus than have some of the older forms even of what has been called Christianity.

The universe is our home first of all in a material sense. We partake of its substance, we are sustained on its illimitable wealth. But it is also spiritually our home. It affords us the unlimited opportunity that is ours in our present three-score years and ten, more or less. It is not a finished universe. Even its suns and star-systems are rushing on to some goal beyond the present, and this little earth of ours,—what would it be like today without the age-long toil of man that has left monuments of progress over all its surface? The universal life is free and plastic to our touch, in a degree that mankind are only now beginning to understand. Our very material life on earth, through the infusion of a higher spirit, can be made both safer

and saner and more beautiful and perfect in every way as fast as we realize that this is our home, and that it is open to us to deck it out with all that we can imagine of higher and lovelier things. The broad distinction between the old religion and the new respecting our attitude of mind toward the present scheme of things that is between distrust and trust. We are slowly learning to *trust* the whole of which we are not insignificant parts. That gives a new tone to life. We are no longer anxious, as was the apostle, to escape and be with Christ. We rather direct our effort toward bringing the Christ-spirit into this present world, and letting it do what it can when it really dwells here.

IV.

You have no doubt been waiting all this while for some suggestion of the thought of God according to the new religion, and I have been approaching that thought by ways that it seemed to me were better preparing your minds to receive it. The universe, as you must have gathered as I went along, is only our name in the new religion for the visible garment of God. He is revealed to us, and reveals himself continually, as the invisible spirit who fills and sustains this universal life with his own infinite fullness. It is the new thought of God, according to Dr. Eliot, which is to be the most characteristic element in the religion of the future. "This ideal," he says, "will comprehend the Jewish Jehovah, the Christian universal Father, the modern Physicist's omnipresent and exhaustless Energy, and the biological conception of a vital force. The infinite spirit pervades the universe just as the spirit of a man pervades his body and acts consciously or unconsciously in every atom of it. The twentieth century will accept literally and implicitly St. Paul's statement, 'In him we live and move and have our being.' And God is that vital atmosphere of inspiration. God is so absolutely immanent in all things animate and inanimate that no mediation is needed between him and the least part of his creation. In his moral attributes he is for every man the multiplication to infinity of all the noblest, tenderest and most potent qualities which man has ever seen or imagined in a human being. The central thought of the new religion," he concludes, "will therefore be a humane and worthy idea of God, thoroughly consistent with the nineteenth century revelations concerning man and nature, and with all the tenderest and loveliest teachings which have come down to us from the past."

The fundamental question which we have to face just here is as to what aspect of the universe gives us our most satisfying idea of God. When I speak of this whole natural scheme of things as being but his visible garment, the thought may intrude that he is, after all, a being material or mechanical in his nature, whose greatest attribute is power. This seems to be the suggestion drawn by many minds from the statement of Herbert Spencer, concerning "an infinite and eternal energy from which all things proceed," to the exclusion of the thought which Spencer immediately adds in the words, "and which wells up in us as consciousness." *That which wells up in us as consciousness* is no merely material or mechanical being, whose highest attribute is power. It is a being of moral qualities which must, in one sense or another, and probably in a sense far outreaching our faculties, partake of our highest attribute of personality.

"If now," says Dr. Eliot, "man discovers God through self-consciousness, or in other words, if it is the human soul through which God is revealed, the race has come to the knowledge of God through knowledge of itself; and the best knowledge of God comes through knowledge of the best of the race." You see how completely this thought of the new religion echoes the central thought of spiritual Christianity, that the highest of all revelations of God to mankind is the revelation that comes through the grace and truth that were in Jesus. The difference is that the revelation is not confined to Jesus; not God in three persons, but in all persons. As to the question of God's personality Dr. Eliot is perfectly right when he says as he does say with much emphasis, that the merely human forms under which men have hitherto thought of their maker will cease to represent adequately his attributes. The crude pictures of him as judge or king will slowly die out of the human imagination. The thought of him as Father will be expanded to the most inclusive and most tender sense of fatherhood. It is not a question really whether we are to think of God as *less* than personal. That is impossible, and it is of no effect to puzzle our minds with the traditional riddle of three persons in one God. Herbert Spencer is right in so far as he says that the choice is not between personality and something lower than personality, but rather "between personality and something that may be higher." That statement will pass if only we understand that something higher to include all that we mean by personality, although all that may be transcended in his nature as far as mere mechanism is in ours.

We have to recognize that our point of view is still human, finite, limited. In thinking even of God we are confined to forms that are congenial to the workings of our mind, but it is only under such forms that men have ever thought of him or even begun to think. We are obliged here as Matthew Arnold said, to throw out words at a subject beyond our reach. This is only to say with the old Hebrew poet, that his greatness is by us unsearchable.

But finally, the practical question comes, what is the place of prayer in the new religion? Assuredly there is a place. In the new religion we learn to pray in a more normal and natural way than ever before. The infinite is not far off from us, but near; and prayer is not a calling to him as if from a distance but the simple opening of the soul upward to a comprehension of his continual presence. It is a sad result of the confusion of thought that prevails in the religious life of our time that many, having given up their former convictions and the devout practices that went with them, have lost the habit of inner communion. It is a loss that takes much of the truest nobility and sweetness out of life. I most earnestly hope that what has here been said regarding the universe as really one, good, and the home of our spirit as well as of our material body, and of God as infinitely near and completely personal, may lead you to trust yourselves to go to him in spirit for the needs of every day. You may so go to him, sure that simple and sincere aspiration, though it find few words or none with which to express itself, but just an opening of the soul toward him in the silence, is a certain help and solace for daily need and, if persisted in, a certain pathway into the presence of the invisible God.

The Chicago Peace Society

It will be remembered by some that there was a former society of which Rev. Hiram W. Thomas, D. D., was president. Owing to his failing health Dr. Thomas spent most of his time in Florida and was practically a non-resident up to the time of his death last year. For this reason the society gradually ceased its activities. About two years ago a meeting was held at Hull House and it was voted to re-organize. Jenkin Lloyd Jones was appointed chairman on re-organization.

In November, 1908, The American Peace Society sent its Field Secretary, Rev. Charles E. Beals, to Chicago to organize a National Peace Congress. A full page editorial was published in UNITY commending the enterprise. Lincoln Centre opened its "prophets' chamber" and extended its characteristic hospitality and hearty welcome. Jenkin Lloyd Jones, Miss Jane Addams and Rev. Emil G. Hirsch helped to set in motion the machinery for the organization of the necessary committees.

In due time, thanks to the generous co-operation of the Chicago Association of Commerce ,and the people of Chicago, the Congress was organized and held, May 2-5, 1909. The Congress culminated in a great international session at which foreign ambassadors were the speakers and guests, and in the great banquets in the Auditorium and Congress hotels under the auspices of the Association of Commerce. President Taft sent a cordial letter to the Congress. The principal resolution adopted was one which petitioned the President to take the necessary steps for the completion of an international court of arbitral justice. It is gratifying to learn that our State Department has issued a circular letter to the powers suggesting that the International Prize Court have its functions enlarged so that this court shall come to be the long desired permanent international court of arbitral justice.

The expense of the Congress was about $12,000 and was raised in full. This included the publication of the proceedings, a large volume of 524 pages. Copies of this have been sent all over the world. During one week letters were received from Great Britain, France, Germany, Russia, Hungary, Norway, The Netherlands, etc. An extended account of the Congress was published in a Chinese paper.

On May 5, 1909, the last day of the Second National Peace Congress, an informal meeting of the members of the American Peace Society present was held. It was voted that it was desirable to organize a Chicago branch of the American Peace Society; it was also voted to invite Charles E. Beals, Field Secretary, to transfer his headquarters to Chicago, and in connection therewith, to serve as Secretary of the Chicago Peace Society, should one materialize.

The President of the American Peace Society, Hon. Robert Treat Paine, thereupon appointed the following committee to consider the matter: Miss Jane Addams, Mrs. Emmons Blaine, Richard C. Hall, Mrs. Ellen M. Henrotin, Hon. Harlow N. Higinbotham, Rev. Emil G. Hirsch, Jenkin Lloyd Jones, John R. Lindgren, Royal L. Melendy, President John S. Nollen, Hon. George E. Roberts, Julius Rosenwald, Edward M. Skinner, Harry A. Wheeler.

At a meeting of the Board of Directors of the American Peace Society held at Boston May 25, 1909, it was voted that the Field Secretary be allowed to act as Secretary of the Chicago Peace Society when formed, on condition that the later society open an office and provide a stenographer.

On request of the above named committee, Mr. Beals visited Chicago in July, but the time did not seem auspicious for the organization of a society. After the publication of the Peace Congress Proceedings in the fall, the Field Secretary spent several weeks in Chicago, instituting a canvass to ascertain what probable support could be counted on. Personal interviews and correspondence enlisted the co-operation of many eminent people.

When funds which seemed sufficient to warrant the opening of an office were pledged, a meeting was held January 4, 1910, in the rooms of the Chicago College Club, Fine Arts Building, to which were invited the members of the former Chicago Peace Society, the members of the American Peace Society in and around Chicago, and the local delegates to the National Peace Congress.

Jenkin Lloyd Jones was elected chairman of the meeting. It was voted to re-organize the Chicago Peace Society as a branch of the American Peace Society. The Society then adopted the following constitution:

CONSTITUTION.

Article I—Name.

The name of this organization shall be The Chicago Peace Society.

Article II—Object.

The object of the society shall be to remove the avoidable causes of international controversies, to promote justice and good will between nations and to educate public sentiment in favor of adopting arbitration or other pacific methods of settling international disputes as a substitute for war.

Article III—Members.

Any person who believes that war between nations ought to be abolished and that international differences, when not adjustable by diplomacy shall be referred to the international court at The Hague or settled by some similar judicial procedure, may become a member on payment of the membership fee.

Article IV—Membership Fee.

Membership dues shall be:	Per Year.
1—Annual membership	$ 2.00
2—Adhering membership	5.00
3—Sustaining membership	10.00
4—Contributing membership	25.00
5—Life membership	100.00
6—Affiliating organizations	5.00

Affiliating organizations shall be entitled to representation by two delegates each in the meetings of the society.

Article V—Relation to American Peace Society.

This society shall be a branch of the American Peace Society (organized in 1828), and shall pay into the treasury of the said American Peace Society the sum of fifty cents per capita on all officers and members of the Chicago Peace Society, in return for which the officers and members of the Chicago Peace Society shall be members of the parent society with right to vote in the annual and special meetings, and shall receive the Advocate of Peace free.

Article VI—Officers.

1. The officers of this society shall be a President, a Vice-President, a Secretary, a Treasurer, an Auditor, and twenty-five or more Honorary Vice-Presidents.

2. The administrative and financial control of the affairs of the society shall be vested in an Executive Committee of eleven, including the President, Vice-President, Secretary and Treasurer.

The Executive Committee shall have power to fill vacancies, suggest general lines of work to the society and have general executive supervision over the activities of the society.

3. All the above named officers shall be elected at the anual meeting of the society.

Article VII—Meetings.

1. The annual meeting of the society shall be held on the first Tuesday in January or at such time as the Executive Committee may appoint. At this meeting the society shall

receive reports, elect officers and transact other necessary business.

2. Special meetings may be called at any time by the Executive Committee or on the written request of twenty-five members of the society.

3. Banquets, lectures, conferences and other meetings of the Society may be held under the direction of the Executive Committee, and said committee may extend an invitation to the general public to attend such meetings when the committee shall so decide.

4. Meetings of the Executive Committee may be called by the President and Secretary or by any three members of the committee.

Article VIII—Amendments.

This constitution may be amended at any annual or special meeting of the society, on the recommendation of the Executive Committee, or any fifteen members of the society, by a two-thirds vote of the members present, due notice having been given at a previous meeting or by a general notification of all the members through the mails.

The society then elected the following officers:

OFFICERS.

President—Hon. George E. Roberts, President of the Commercial National Bank.

Vice President—Alfred L. Baker, of Alfred L. Baker & Co.

Secretary—Charles E. Beals, Field Secretary of the American Peace Society.

Treasurer—Leroy A. Goddard, President of State Bank of Chicago.

Auditor—(To be chosen by Executive Committee.)

Executive Committee.

The President, Vice President, Secretary, Treasurer and the following:

Miss Jane Addams, Head Resident of Hull House.
Richard C. Hall, former President Association of Commerce.
Alexander A. McCormick, former President Union League Club.
Edward M. Skinner, President Association of Commerce.
Sidney R. Taber, Attorney for Aldis & Co.
Harry A. Wheeler, Vice President Union Trust Co.

Honorary Vice Presidents.

Miss Jane Addams, Hull House.
Right Rev. Charles P. Anderson, Protestant Episcopal Bishop of Chicago.
E. J. Buffington, President Illinois Steel Company.
Hon. William J. Calhoun, United States Minister to China.
Hon. Charles S. Deneen, Governor of Illinois.
Hon. J. M. Dickinson, Secretary of War.
Walter L. Fisher, of Matz, Fisher & Boyden.
David R. Forgan, President National City Bank.
James B. Forgan, President First National Bank.
President Abram W. Harris, Northwestern University.
Mrs. Ellen M. Henrotin, former President Federation of Woman's Clubs.
Hon. Harlow N. Higinbotham, President Wolrd's Columbian Exposition.
Rev. Emil G. Hirsch, Minister of Sinai Congregation.
Charles L. Hutchinson, Vice President Corn Exchange Bank.
Rev. Jenkin Lloyd Jones, Director Abraham Lincoln Centre.
Mrs. John R. Lindgren, wife of donor of Lindgren Peace Fund.
President Charles J. Little, Garrett Biblical Institute.
Hon. Franklin VacVeagh, Secretary of the Treasury.
Bishop William F. McDowell, a Bishop of the Methodist Episcopal Church.
President John S. Nollen, Lake Forest College.
Doctor Daniel K. Pearsons, Philanthropist.
Julius Rosenwald, President Sears, Roebuck & Co.
Prof. Graham Taylor, Chicago Commons.
Towner K. Webster, President Webster Manufacturing Co.
Mrs. Ella Flagg Young, Superintendent of Schools.

The Executive Committee have added the following to the list of Honorary Vice Presidents:

Edward B. Butler, President of Butler Bros.

It was voted to ratify the informal action taken at the second National Peace Congress, May 5, 1909, relative to the secretaryship and the opening of an office.

By vote, the present life members of the American Peace Society in and around Chicago are invited to consider themselves life members of the Chicago Peace Society, without further payment of membership fees; and the present annual and sustaining members of the American Peace Society in and around Chicago were invited to consider themselves members of the new branch without additional payment, with the understanding that upon the expiration of their present subscription, renewal be made through the Chicago Society by the payment of its regular membership fee.

The newly elected President, Hon. George H. Roberts, was introduced and made a brief but happy address. The sentiments advanced by President Roberts evoked repeated rounds of applause.

Remarks were made by a number of members of the society, including Hon. Harlow N. Higinbotham, President John S. Nollen, of Lake Forest College, and others. It was felt by all who were present that a new chapter in the history of the peace movement had opened.

Pursuant to the vote of the society and under the instructions of the Executive Committee, an office has been opened at 153 La Salle street, Room 815. The stenographer who served all through the organizing of the Peace Congress has been secured and the Field Secretary of the parent society has transferred his headquarters to the office of the Chicago Peace Society.

A full line of literature will be kept on hand, a reference library built up as funds permit, a bureau of speakers organized, set of stereopticon views prepared for the use of churches, colleges, schools and clubs, and the office will be a general clearing house of peace information and activities.

CHARLES E. BEALS, *Secretary.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

The Possibility of a Tariff War.

There has of late been much newspaper talk to the effect that the recent tariff legislation of Congress is likely to involve this nation in difficulties somewhat unforeseen.. If France, Germany and Canada retaliate by placing American products under the ban of a high tariff, making it necessary for the President to impose the maximum schedule upon the goods shipped from these countries, the result would be unfortunate, not only for them, but it would result in equal disadvantage to this nation. This is the natural result of an attempt on the part of one set of men to prosper at the expense of others. The tariff, like the building of battleships, is a denial of brotherhood, the logical consequence of which is suffering for all.

Democracy in Switzerland.

While the present agitation is in progress in the United States, concerning the conservation of our resources, while the Pinchot case has called in question the sincerity of the administration in this regard, and the governors of various states are seeking to define their powers in this important matter, it is refreshing to read the article by Frederic Howe, entitled, "'The White Coal of Switzerland,' published in the *Outlook*, January 22. In this little republic it seems that the water power of the nation has not gotten out of the hands of the people to be exploited for private gain, with little or no return to the public as here in the United States. The government is developing its resources, opening up vast fountains of wealth for all, the Swiss receive the benefit of the natural advantages of their land, power and light furnished at a remarkably small cost are revolutionizing industry, lightening the burdens of toil and adding comfort to the home, not only of the wealthy, but of the humblest peasant. This good work has been possible because the country has an honest government, and one which freely registers the people's will, a constitution easily amended, and the referendum in healthy operation. Think of it, a government free from corruption! It appears almost incredible to a citizen of Illinois.

Gifts for the Y. M. C. A.

A statement has recently been made public to the effect that the Chicago Y. M. C. A. has been the recipient of the sum of $100,000 from a large Chicago business house and that other bequests amounting to several hundred thousand dollars are forthcoming. This will give the association larger opportunities for work, and with increased facilities and the confidence of men of means it ought to be able to keep pace with the increasing demands and be one of the strongest moral forces of the city. To an outsider, it would seem that these ends could be more easily achieved if the association could free itself from the so-called "Evangelical Test," a useless survival of an unhappy past, and a limitation which will prevent many an honest and intelligent young man from enjoying the privileges and responsibilities of active membership.

John R. Walsh.

It must be the cause of pain to every person to read the story of the closing of the doors of the United States prison upon the life of one who was formerly great in the financial world, now suddenly broken in years and branded as a criminal after a long and bitter struggle in the grasp of the courts. To many minds there will be a feeling of gratification that justice is meted out to the big wrongdoer as to the homeless vagrant. But there is a deeper meaning in the event than that. This sort of thing happens too frequently, the line which divides much modern business practice from felony is very fine and hard to trace. We are living in an age when many of the large fortunes are builded on the borderline between industry and crime. And when they fall it is not infrequent that they stumble over the line. "The System" is largely responsible.

The Election in England.

Seldom has an election aroused so much interest as that now in progress among the British. Instead of returning the Liberal party into power with an unqualified expression of popular approval of the tax bill rejected by the Lords, a piece of proposed legislation boldly expressing modern ideas of social justice, the indications are at the present time that the Conservative elements will gain in strength, if not enough to prevent the carrying out of the Liberals' plans, at least enough to discourage them. The question is, will the British people take a step forward and endorse a measure like that of David Lloyd-George, or must the first decade of the Twentieth century again witness a reactionary victory of special privilege, gained by an appeal to the lower motives, battleships to keep ahead of Germany, liquor free from tax. Instead of putting the burden of taxation on the strong and upon the unearned land values, will the people be willing to bear it upon their food supplies to give protection to special interests? The answer to this question may affect the method of social reform in the future.

Congress and Pinchot.

Why are the standpatters at Washington so determined to keep progressive men out of the committee to investigate the Pinchot charges?

The Price of Meat.

There was a time when Americans would toss tea into the sea rather than pay an unjust tribute. Something of that spirit seeems to have revived in the present movement to abstain from meat in order to force down the price. It is doubtful if the plan will accomplish anything, but someone had better watch out when men are moved to resort to such expedients.

E. D. M.

THE ALL-MOTHER

Out where the leaves are falling
Under a sky of gray
The steps of the aged hasten
To shut the scene away.

But the heart and the hope of youth-time
Heed not the spell of the year,
For only the changing seasons
Can bring new pleasures near.

So the Mother is kind to her children
And gives each one delight,—
To gather her smiles at morning
And sleep on her breast at night.

—*Charles W. Stevenson.*

THE HOME

Helps to High Living

SUN.—Men are not saved by forbidding reason and binding conscience.

MON.—Religion is indestructible, for it rests at last upon the life of the soul and of God and builds upon the eternal principles of right.

TUES.—There is beneath us just as sure a basis for a rational faith in religion, in prayer, in virtue and righteousness as there is in raising corn or sailing a ship.

WED.—Change and progress in the ideas of religion are inevitable. Revelation was and is progressive and its interpretation and application under new conditions of thought and society must also be progressive.

THURS.—The time has come for the great reconciliations of truth, for great moral agreements among men; for emphasizing agreements and hearty co-operation in work rather than standing out for names and distinctions.

FRI.—Give us statesmen of great breadth and purity who can legislate for the world; give us scholars who love the truth and dare tell it, and give us a religion that leaves the mind free to think and grow; that will satisfy the reason, and fill the heart, and beautify the life.

SAT.—Changes or upheavals do not forebode destruction. There may be a decline, a seeming relapse, but the long history of the past ought to assure us that the foundations are secure and that out of all apparent confusion and loss there will arise a clearer truth, a tenderer justice, and a life and love more divine.

DR. HIRAM W. THOMAS.

English Skylarks in the Woods

MANY VARIETIES OF BIRDS BROUGHT TO THE PUGET SOUND COUNTRY

Dr. Charles McCutcheon, a wealthy retired physician of Tacoma, according to the *Ledger* of that city, has maintained for the last five years a large aviary in which he rears song birds from Europe and turns them loose in the fields and woods of the northwest. Dr. McCutcheon was born in England.

Today English skylarks are singing in the meadows of Puget Sound, and linnets, goldfinches, bullfinches, throstles, and English blackbirds are seen and heard all over the country west of the Cascade mountains. Every day Dr. McCutcheon receives word that some of his birds have been seen, and as far away as fifty miles goldfinches are nesting and rearing their young. The kindly act of Dr. McCutcheon has been appreciated by every man, woman and child in the state, and the state legislature went so far as to pass stringent laws protecting the song birds.

Five years ago Dr. McCutcheon brought fifty birds of each variety from Liverpool and established a private aviary at his home. The first winter he lost half his flock, but when spring came he released the remainder, and soon reports came to him of observations being made to prove that his imported birds were nesting. Every year since he has imported more birds, and this spring released 500 birds of seven varieties.

"There is a lack of singing birds in the Puget Sound country," said Dr. McCutcheon, "and the first thing a stranger notices about the wide stretches of timber land in the West is the absence of singing birds. The great forests of tall trees are still as a church auditorium and not a jay disturbs the quiet."

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THE ABRAHAM LINCOLN CENTRE.—The Lincoln Centre has been a busy hive since the winter has fairly set in and some of its recent activities may prove of interest to the general public. The holiday season was abundantly recognized. On December 22 there was held a social roundup of all of the neighborhood classes, not only for the delight of the children themselves, but still more for the purpose of enlisting the interest of parents. Gymnasium and dancing classes demonstrated the results of their fine training, and fifty cooking school girls served refreshments to 500 appreciative guests.

The afternoon of December 23 was given to the entertainment of the crippled children of the Fallon school, about sixty in number. After a turkey dinner with all the accessories, served in Emerson hall, the Sunday-school gave a charming dramatic rendition in the auditorium of Mrs. Kate Douglas Wiggins' "Birds' Christmas Carol," under the direction of Mr. M. S. Kuhns.

January 13 was the date of the annual dinner and business meeting of All Souls Church. Some members and friends of this institution enjoyed a social dinner together and afterwards listened to the reports of the thirty or more activities which center in this building and most of which came up with an account of a busy year and a cash balance on the right side. It was a cheerful meeting and pitched to a high key, but to the "Old Guard" there was one sad note which could not be silenced or forgotten. This was caused by the absence of Dr. George F. Shears, for many years a trustee of this church, one who until his fatal illness last year had rarely missed an annual meeting and whose strong, high word never failed us, a word matched only by the deed and personality of the man. Others there are as noble and true in their own good way and others will come bearing their own high gifts, but the wisdom and courage of Dr. Shears will long be missed in the councils of Abraham Lincoln Centre. The address of Mrs. Edward Morris, the retiring chairman of the board of trustees, was full of high hopes for the future work and usefulness of the institution. The minister's word was confident with realization and buoyant with anticipation. Mr. Bluett Lee, president of the new Lincoln Centre Board, expressed in a few fitting words the hopes of the new organization. The following officers of All Souls Church were elected for the ensuing year:

Board of Trustees—Chairman, Prof. A. L. Penhallow; Mrs. Edward Morris, Nathan B. Higbie, David Lofts; secretary, Charles W. Lobdell; treasurer, Mrs. Edith Lackersteen.

Chairman of social section, Mrs. Milo B. Randall; charitable section, Mrs. A. L. Thomas; missionary section, Mrs. Lewis Powell; of the Sunday-school, Mrs. E. H. Reed; of the library, Mrs. James P. Gardner; domestic science, Mrs. O. W. Dynes; music section, Mrs. E. B. Tuteur.

January 18, Prof. Riggs, of the Field Museum, began a course of lantern talks to the "Boys' Open Door," on the general subject of "This Curious World." Nearly a hundred boys were in attendance and listened with close attention and interest. Sunday, January 23, the congregation of All Souls enjoyed the rare pleasure of listening to Edwin D. Mead, of Boston, who spoke on "The United States as a World Power," basing his argument not on the number of our guns or the strength of our battleships, nor yet on the much-lauded feat of sinking a few gunboats in the Pacific and Caribbean waters during the Spanish-American war, but rather on one moral triumph after another from the Revolution and formation of the constitution down to the returning of the surplus Chinese indemnity fund, which was immediately devoted to the education of Chinese youths in American schools. The discourse was a splendid plea for international peace and brotherhood.

Mr. Mead is always a welcome speaker in the pulpit of All Souls, preserving, as the pastor said in introduction, the high traditions of a pulpit which has been honored by the occasional presence of noble laymen and lay women, among whom have been John Fiske and David Starr Jordan.

The pastor's confirmation class of thirteen children meet every Friday afternoon to grapple with the high problems of God, duty, destiny, immortality.

The class in literature numbers about forty members and is having a royal time every Monday evening in alternation between Browning's "Ring and the Book" and gleanings from current poetry, while the Sunday-school and other classes in religion are busied on the third round of the Seven Years' Course, studying the prophets of freedom from Luther down to Emerson and his contemporaries.

The University Extension, with headquarters at Lincoln Centre, is beating out a line of modern social problems in an attractive course of lectures by Prof. Ira Woods Howerth. E. H. W.

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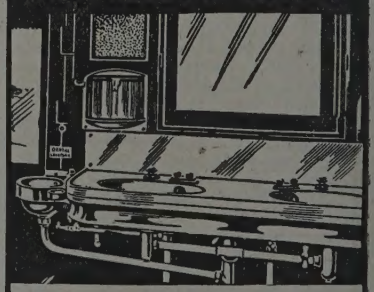

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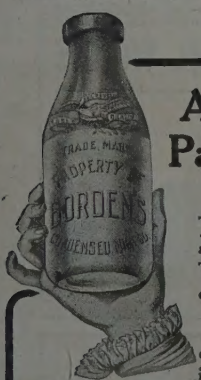

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